

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, JANUARY 9, 1908.

NEW SERIES VOL. X. NO. 2.

## THE CALL OF THE YEAR.

QUIT you like men, be strong;  
There's a burden to bear,  
There's a grief to share,  
There's a heart that breaks 'neath a load of care—  
But fare ye forth with a song.

Quit you like men, be strong;  
There's a battle to fight,  
There's a wrong to right,  
There's a God who blesses the good with might—  
So fare ye forth with a song.

Quit you like men, be strong;  
There's a work to do,  
There's a world to make new,  
There's a call for men who are brave and true—  
On! on with a song!

Quit you like men, be strong;  
There's a year of grace,  
There's a God to face,  
There's another heat in the great world race—  
Speed! speed with a song!

WILLIAM HERBERT HUDNUT.



## Faith in God versus Fatalism.

Elder W. T. Stegall, Pontotoc, Miss.

Faith in God accepts the statements of God's word as eternal truth. Fatalism would exchange the truth of God for a lie.

Faith in God believes that God's truth is as eternal and unchangeable as God himself, and shall endure forever.

Fatalism would exchange the truth of God for a lie and teach men that truth is fatalism and that fatalism is truth.

Faith in God accepts as truth, that man by nature is a totally depraved, helpless, justly condemned wretch, wholly unable and incapable of redeeming himself.

Fatalism declares that man is not totally depraved, but that God created him a free moral agent, notwithstanding his fall in Adam, and that God has foreordained that man must perform certain fixed requirements before he is redeemed.

Faith in God accepts as truth that "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." 2nd Cor. 5:21.

Fatalism declares that he who knew no sin was made sin for us that we by meeting certain requirements which God decreed might be made righteous within ourselves.

Faith in God accepts as truth that man does not have to meet any sort of law in order to be redeemed from the curse of the law that "if they which are of the law be heirs, faith is made void and the promise made of none effect." Rom. 4:14, and that "if there had been a law given which could make alive, verily righteousness would have been by the law." Gal. 3:21.

Fatalism declares that repentance toward God and faith in the Lord Jesus Christ are laws which God has foreordained that man as a free moral agent must perform, in order to procure eternal life.

Faith in God accepts as truth that through "one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned." Rom. 5:12, and that by the Grace of God the one, Jesus tasted death for every man." Heb. 2:9, thus abolishing death (the curse of the law), and bringing life and immortality to light, through the gospel. 2nd Tim. 1:10.

Fatalism declares that death has not yet passed unto all men and that God decreed that man as a free moral agent, must meet some fixed law ordained of God to prevent death passing unto him.

Faith in God accepts as truth that "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. 3:13, without any offering or inducement from us whatever.

Fatalism declares that Christ hath fixed a chance for us to be redeemed, by us making proper offering or inducement to God.

Faith in God believes that Christ redeemed us because it is true.

Fatalism declares that we must believe it to make it true.

Faith in God believes that men pass unto the second death. Rev. 2:11 and 20:6, because they will not believe that Christ redeemed them from the first death. Heb. 2:14.

Fatalism declares that man will be lost because of his failure to do penance to prevent himself from coming under the curse of the law which is the first death.

Faith in God accepts as truth that "he that believeth is not condemned" because Jesus was condemned in his stead and "he that believeth not is condemned already be-

cause he hath not believed in the only begotten son of God," and that "this is the condemnation, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil." John 3:18.

Fatalism teaches that man condemns himself by not believing and saves himself by believing as a meritorious act.

Faith in God believes in the "testimony which God has testified concerning his son," "and this is the testimony that God gave to us eternal life and his life is in his son." 1st John 5:10.

Fatalism makes God a "liar by not believing the testimony that God gave his son," and teaches that God has decreed that man must yet procure eternal life by some sort of merit within himself.

Faith in God accepts as truth that God quickened us together with Christ when he raised him from the dead, (Col. 2:13), and raised us up together with him and made us sit together with him in the heavenly realms. (Eph. 2:6), therefore dead and alive in Christ. "Dead and our lives hid with Christ in God," having risen with him he is our life, and "when he who is our life shall appear then shall we appear with him in glory." Col. 3:3.

Fatalism declares that God quickens no man till he meets the requirements that God foreordained or that God quickens men and then they commit spiritual suicide by not meeting God's requirements.

Faith in God believes that Christ Jesus gives us (imparts to us) eternal life. Makes us alive who were dead in trespasses and sins without one single act of merit on our part.

Fatalism declares that God only offers eternal life to us who are not dead, but alive as free moral agents and that we can and we can't, we shall and we shan't, we will and we won't and will be damned if we don't.

Faith in God accepts as truth that "the gospel is the power of God unto salvation to every one that believeth."

Fatalism would teach that the gospel is the power of God to them that make it so by believing it.

Faith in God believes that the gospel is the power of God unto salvation to every one that believeth because God fixed it thus independent of the will of man.

Fatalism declares that man can annul the gospel by unbelief or make it untrue by unbelief, and make it true by believing it according to the power of his own will.

(To Be Continued.)

## The Organization of the Sunday School.

Walter M. Lee.

An organ is a living thing. Every organization should be characterized by the spirit of life; otherwise, it is not an organization, but a machine. The organization of a body of people for work means simply the division of labor with a view to greater efficiency, the placing of responsibility for purposes of getting benefit to the body at large.

The Sunday School is a body of individuals organized for the purpose of Bible study, meeting at a stated period every Sabbath, and as a general thing under the supervision of some church. Like other bodies, it has its officers. These are the superintendent and his assistants, the secretary and his assistant, the treasurer, and the teachers. The main body of the school is divided into classes, and these classes have their officers and committees. The

superintendent's council is composed of the superintendents and other officers of the school and the teachers. The pastor of the church, under whose supervision the school operates, is the head officer in the school (ex-officio). The superintendent is the head officer, in direct relationship.

A Sunday School thus organized is ready to proceed to business. The duties of these officers and their assistants, and the duties of the teachers will be discussed later. It is desired that at present we shall consider the division of the school into its component parts, or its organization. Broadly speaking, there are three separate classes in a Sunday School—officers, teachers and pupils. The duties of officers are to keep the organization in perfect running order, to keep the wheels lubricated, and to keep the body in healthy condition, so that it will grow and prosper. The tabulation of statistics, the increase of attendance, the perfect operation of the various parts of the school, the general supervision of the operations of the school—these are in general the duties of the officers. Their duties are very important; but, in the opinion of the writer, they are in some respects, subordinate to the duties of the teacher.

The duty of the teacher is to teach. As a teacher, she or he (in most cases, it is she), should be trained in the psychology of teaching. Pedagogy is a science. Religious pedagogy is of greater importance than classical pedagogy, since it includes the latter. There is no greater privilege known among men than to be a religious teacher of the young. The teacher is fundamental in the make-up of a Sunday school. There could be a Sunday School without a superintendent, or secretary, or treasurer; but there could not be a Sunday School without a teacher. The teacher is of prime importance; she is basal; her influence is that which tells most in the life and thought of the child or pupil, because from her comes the instruction and increase of knowledge, which is received into the mind of the child. Therefore the teacher should in every way be fitted for her (or his) high office. She should be trained—prepared for service.

The third great division of the school is the main body of the school, which is divided into classes. In the division of the school into classes, respect should be had to the natural lines of cleavage—the division which nature makes among individuals of teachable age. Children of eight years of age should not be classed with children of fourteen years of age. They belong to different spheres: their think-shops do not work alike. They are different, and this natural classification should be recognized. It is not necessary to enter into the discussion of child psychology in a paper of this scope; it is only necessary to indicate the general lines of organization, leaving it to the teachers to consult authorities on these deep subjects.

If the teachers are of more importance than the officers, much more important to a Sunday school are the pupils. They are the individuals for whom the Sunday school is established. If it were not for pupils, Sunday schools would never exist.

There are three general duties of a Sunday school thus organized—to secure as large a regular attendance as possible; to organize and classify the material as well as possible; and to teach to the pupils the principles of the religion of Christ as thoroughly as possible, with the aid of accomplished and trained and consecrated teach-

ers. When these three things are done, and when all three classes, (officers, teachers and pupils) are alert and watchful and active for the continued growth and increased efficiency of the school, we may say that the Sunday school is in a healthy state of life. We close as we began. An organ is a living thing. Every organization should be characterized by the spirit of life; otherwise it is not an organization, but a machine.

204 Cortez St., New Orleans, La.

## Baptists in New Orleans.

Walter M. Lee.

How many Baptists are there in New Orleans? No one knows, so far as I can ascertain. We do know that there are about 1,012 Baptists in the seven Baptist churches of the city. As there are 230,000 white residents of New Orleans, we see that about one out of every 230 white persons in the city is a member of one of the Baptist churches.

There are a great many Baptists in the city, who never let be known by their brethren that they are Baptists. Cowed and intimidated by Catholicism, or led astray by the love of the world, they hide their religious identity, and lose themselves in the mass of the city's thousands.

As one of the Baptist pastors of the city, I wish to ascertain the names and addresses of Baptists in the city, who have never so far connected themselves with any Baptist church in New Orleans. In response to letters published in two of the Baptist papers, I have received so far nine letters giving names (and sometimes addresses) of loved ones in New Orleans. I am doing all I can to find them and extend to them the courtesies of Baptist and Christian fraternity and love. Other pastors, no doubt, have also received letters caused by these notices in the papers. Let me ask again of the brethren and the sisters that they send to me or one of the city pastors the address of any loved one, that we may invite them to our churches.

A Baptist church is somewhat difficult to find in New Orleans. Strangers have sometimes walked a half a day trying to find a Baptist church, even after having been given explicit directions as to the location. The city being about twenty miles long, and five miles deep, and there being only seven white Baptist churches here, they are located in many instances several miles apart (as the bird flies) and sometimes ten miles along the tortuous car line. Two instances have occurred recently where the children of Baptist ministers have been living for many years in the city and have just of late come to light, and then indirectly, and not through their own efforts to make themselves known.

We New Orleans Baptists wish to serve our Lord as well as we possibly can. We have been here since 1845, and have so far only seven churches. But the Southern Methodists have been working in the city since 1805, and have only 11 churches at present. So, comparatively speaking, we are about on a par. However, we wish to eclipse the Methodists; in fact, we wish to eclipse our own former records. We would like for the Baptists who come into the city from other cities and localities to make themselves known to us and unite themselves with us in the struggle we are making to redeem this wicked metropolis. We have much more to accomplish here yet, and we are laying plans to compass the needs of the city. To this end we need several

more missionaries. Certain portions of the city are destitute of Baptist influence. There are great areas in which signs of popery and medievalism are very evident, but a Baptist preacher is not known by sight to the people. Brethren, we must remedy this state of affairs. More Baptist preachers for New Orleans! The Lord's cause needs them! We must have them!

204 S. Cortez St., New Orleans.

## The Imperious "Must."

What does the world not owe to that imperious "must"—that strenuous effort which we make when driven to desperation, when all outside help has been cut off and we are forced to call upon all that is within us to extricate ourselves from an unfortunate situation?

Many of the greatest things in the world have been accomplished under the stress of the impelling "must"—merciless in its lashings and prodings to accomplishment.

Thomas Erskine, whom Lord Campbell pronounced the greatest advocate and most consummate forensic orator that ever lived, began his legal career under discouragements. Though he had a sublime self-confidence, which was itself a prophecy of success, yet he fought the battle of life for many years against great odds. His father's means having been exhausted in educating his two elder brothers, he was obliged to start in life with little training and a scanty stock of learning. While pursuing his law studies he found it hard, even with the strictest economy, to keep the wolf from the door. For several years he lived so economically as to be often "shabbily dressed." Conscious, all the time, of powers that fitted him to adorn a larger sphere, he chafed against the iron circumstances that hemmed him in. A chance conversation led to his being employed as counsel in an important case. The effect produced by his speech was prodigious. He won a verdict for his client, and by a single bound, overleaping all barriers, passed from want to abundance, from the Castle of Giant Despair to the Delectable Mountains. Entering Westminster Hall that morning a pauper he left it prospectively a rich man. As he marched along the hall after the judges had risen, the attorneys flocked around him with their briefs, and retainer fees rained upon him. From that time his business rapidly increased, until his annual income amounted to 12,000 pounds. He said that he never could have made his first great plea, which made him famous, but for the imperious "must." He said that, when making this speech he could feel his children tugging away at his coat-tails and asking him for bread.

Necessity has been a priceless spur, which has helped men to perform miracles against incredible odds. Every person who amounts to anything feels within himself a compelling power which is ever prodding him on to perpetual improvement, pushing him on. Whether he feels like it or not, this little inward monitor holds him to his task. It is that little insistent "must," that dogs our steps and pushes us on, that makes us willing to suffer so many privations, to endure so much inconvenience and lack of comfort, and to work so hard when it is so tempting to take it easy.—Success.

## Encouragement.

Without encouragement and faith from without, the stoutest heart will in time grow faint and doubt itself. It hears the yelping of the pack, and there creeps in the

question, "What if they are right?" Then comes the longing and the necessity for the word of praise, the clasp of a kindly hand, and the look that reassures.

Some one must believe in you. And through touching finger tips with this some one we may get in the circuit, and thus reach out to all. Self-reliance is very excellent, but as for independence, there is no such thing. We are a part of the great Universal Life, and as one must win approval from himself, so he must receive corroboration from others. Having this approval from the elect few, the opinions of the many matter little.

How little we know of the aspirations that wither unexpressed, and of the hopes that perish for the want of the right word spoken at the right time! Out in my orchard, as I write, I see thousands and thousands of beautiful blossoms that will never become fruit for lack of vitalization—they die because they are alone. Thoughts materialize into deeds only where some one vitalizes the approval—every good thing is loved into life—Elbert Hubbard, in *The Philistine*.

## "The Lord's Own Cure."

People complain at hard times, tighten their purse strings and grow poor. The loosening of these would be attended with two results. Needy causes would be aided and said-pocket-books would become swollen. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty."

Hard times give opportunity to invite God's especial favor—to invite it in our effort at liberality. God works mysteriously—uses different ways to lift our thought and effort toward himself. It was out of her penury that the poor widow cast in more than all the rest, as the Lord in His commendation, said. So hard times did not tighten her purse strings, nor should it other people's.

He has said: "Them that honor God, God will honor." "The liberal soul shall be made fat." And He throws down the gauntlet, and bids us test Him and see the windows of heaven open, with the outpouring of such blessing, that there shall not be room enough to receive it.

We haven't brought in the tithes, is what's the matter. Let's bring them in, friends, that God may fill up His promise. In hard times we should be co-workers with God in curing financial ills.

J. E. Phillips.

But in the olden time God entrusted His messages to those who walked with Him, and who took into their hearts the care of the people and the good of the nation, and who shrank not from crucifixion for the people's salvation. It is no different today. Never was God more willing to speak; never were the people more in need. But God does not give His messages to self-seeking men, nor to men who are unwilling to pay the price of being messengers. Indeed, as with our Lord, the heart of the message itself is often in the crucifixion which comes to the bearer. Christ was like the lamb led to the slaughter. The minister today need not seek slaughter-pens, nor halters with which to be led; but if he hold the people in his heart he will not infrequently find himself in the same category with his Lord; and he will find that place the place of his greatest power.—Ex.



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January the 7th was Founders Day at the Judson. It marked the 69th anniversary of the founding of Judson College. Many gifts were made to the library.

The friends of Sister J. J. Bass, late of Poplarville, will wish her by mail at 83 West Chestnut street, Asheville, N. C., where she is sojourning in search of health, which we trust she may find.

During last year, Rev. Theodore Whitfield, now pastor of Hayti Mo., but a Mississippian, received into his church 39 by baptism. His work is prospering, but he would come back to Mississippi, and ought he not?

Rev. J. P. Henry, en route to his new field of labor at Anticello, Ark., dropped in on us to bid us good-bye. We regret to lose a good man like he is, and like many others are who have left us.

The great prohibition mass meeting is in session while this issue of our paper is on the press. It is hoped that this gathering shall result in great good to our great State.

The First Baptist Church, Jackson, Miss., raises pastor's salary for 1908 \$300. Let us hear from the churches that are increasing their pastor's salary.

Thank God for congenial work, for strength to do it, for appreciation by those on behalf of whom I labor, and for a degree of success. —T. F. Sproles.

Our friend and brother, Rev. L. R. Burgess of Brownsville, Texas, has recently passed through an ordeal of suffering

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### A Correction.

Somehow Brother Berry in his report of gifts to the Orphanage, made a mistake in reporting the gifts from New Albany, Miss. He reported only \$15 given, when the box, at low valuation, was valued at \$115, and \$49.63 were sent in money. Please correct at once. It was only a mistake.

Sincerely,

E. L. Wesson.

The following is an appreciated note from our esteemed brother, W. T. Ratliff: "In order that I may begin the year right, in my relations to The Record, I herewith enclose my check to pay my subscription for the year we are now just entering on. May this be the best that our paper has ever experienced in its eventful career, and may the hand of the Lord be over the editor to bless, protect and guide him in all of his multifarious, and complicated, as well as laborious duties."

In our last issue appeared an account of the "Dedication at Como," which was badly mixed, and we hasten to assume all responsibility for the blunder. We received three accounts of this dedication from different parties, and by some measure we got Brother Walton E. Lee's name signed to a report of the meeting which he did not write nor have anything whatever to do with. With this explanation, we most humbly beg Brother Lee's pardon for our own mistake.

The day named by the Foreign Mission Board for Foreign Mission Day in the Sunday Schools of the Southern Baptist Convention is January 19, 1908. If this day cannot be observed, use any other day, but be sure to set apart some day. For programs and envelopes for use on this day, address Foreign Mission Board, Richmond, Va., stating definitely how many will be needed. Let all of our schools make this day count for much. The Foreign Mission Board is in great need.

In the future sessions of the Seminary at Louisville, there will be four examinations, at the end of November, January, March and May. Formerly there have been only two. The new arrangement will allow students who can attend only two months to get credit for work done. Those who can attend only one quarter will be entitled to accommodations in New York Hall, and all privileges of the Seminary on the same basis as others. Dr. Mullins will be glad to correspond with any one contemplating entering the Seminary.

Through the courtesy of Rev. John T. Christian, D.D., pastor of the Second Church, Little Rock, Ark., we have received a copy of the Year Book of the Second Baptist Church. It contains a good picture of Dr. Christian, and is in every way well gotten up. It appears from the Year Book that the membership now numbers 665. The pastor hopes soon to be able to get into the Sunday School Rooms of the new church building. The new church building will have a large dome, but no spire.

Rev. J. B. Searcy, D.D., and Mrs. Searcy of Little Rock, Ark., have recently made a visit to their children and friends in Mississippi, and, as we are fortunate enough to be numbered in the circle, they visited our office and our home. Their

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visit was greatly appreciated by the editor and family. There are no truer and better men than he. His youthful and buoyant spirits are positively contagious. One always feels better from meeting him. Surely he has somewhere along in life visited the fabled fountain of perpetual youth. For several years, instead of going forward in age, he seems to be "coming back," so that in a few years he will be as young as the man who is only half as old as he, measured by years. He and the editor of this paper labored one year together, and would gladly have continued together, if circumstances had permitted. We trust he will favor our readers with productions from his ever-ready pen. He is greatly gratified at the progress Mississippi is making, and looks for much larger things in the days to come. He also regards the outlook in Arkansas very bright. Arkansas is already taking rank with our best states.

## News in the Circle.

### Partin Hall.

Rev. F. M. Tooley resigns the work at Prosperity, Mo. It is not known where he will work.

Dr. A. M. Petty, for some time General Missionary in Southern California, has resigned, to accept a position as District Secretary of the Home Mission Society.

Rev. J. Melmaker, of Great Bend, Kas., has been called to the care of the First Church, Washington. He will accept.

It is suggested that Walnut Street Church, Louisville, Ky., change its name to Eaton Memorial. It is located on Third and St. Catherine streets, and the present name does not fit. The suggestion is a good one.

Prof. R. H. Jesse has resigned the Presidency of the University of Missouri. His health is bad. He is a Baptist, and will receive a \$3,000 benefit from the Carnegie Fund.

We were delighted to read Dr. A. T. Robertson's recent excellent article in the Baptist Argus on Denominationalism. We need a campaign of doctrinal preaching and teaching, that our people may know what Baptists believe.

Dr. J. H. Milburn, Union City, Tenn., is the General Missionary for Tennessee, endorsed by the General Association of America to organize a General Association in Tennessee after the plan of the one in Arkansas. This is "Gospel Mission" work.

Rev. W. L. Head of Dayton, Tenn., recently held a meeting at Sabinal, Texas, in which there were 30 additions. At the close of the meeting the church called Brother Head. It is thought he will accept.

Rev. E. G. Townsend has resigned the work at Belton Texas, that he may give more time to work for Baylor College.

The First Church, Fulton, Ky., has called Rev. M. E. Staley, Humboldt, Tenn. He succeeds Rev. M. E. Dodd, who went to the First Church, Paducah.

Rev. John H. Page leaves Brownsville, and accepts the pastorate at Horse Cave, Ky.

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Pastor L. B. Arvin leaves Highland Park Church, Louisville, and begins labor with the Barbourville Church, Kentucky, at once.

Dr. L. T. Wilson of East Church, Louisville, recently assisted Pastor Roddy of Harrodsburg, Ky., in a meeting in which there were 50 additions.

Rev. C. W. Knight of Utica, Miss., begins work at Morganfield, Ky., the first of this year. We are sorry to lose him from the State.

The Hebron Church, Concord, Ga., recently set apart to the full work of the Gospel Ministry Brother W. C. Turner, and the Barnesville Church, Ga., set apart Brother J. M. Martin.

A meeting of 17 days at Denver, Mo., resulted in the organization of a church of 43 members.

Rev. J. P. Deason leaves Dalark, Ark., and accepts the call to Sparkman, same State.

Dr. J. J. Porter is in a great revival at Roswell, N. M. 48 additions to date, and the meeting sweeping on.

Rev. W. W. Coile has resigned the pastorate at Comer, Ga., and Rev. W. S. Walker of Monroe, was called. He accepts. Brother Coile's future movements are not revealed.

The church at Elberton, Ga., has called Rev. J. T. B. Anderson of Gonzales, Tex. He will assume the pastorate the first of March.

Brother H. C. Cain, Forsythe, Ga., two years ago, upon his own motion, was deposed from the ministry. He has carefully considered the matter, and now re-enters the ministry. He is said to be quite a capable and conscientious brother.

The pastors of the Baptist churches in Atlanta, Ga., are arranging for an evangelistic campaign in the early spring.

Rev. Edward P. Stubblefield, the pastor at Oxford, has received a unanimous call to the pastorate of the First Baptist Church of Galveston, Texas. This fact we learn from a Galveston paper, but we do not know his decision in the matter. We should regret to lose him from Mississippi. He has proved a valuable addition to the pastoral forces in the State.

Rev. E. W. McLendon goes from Brooksville to Utica, where his friends will address him.

Colonel Street of Meridian, won in the contest for the Speakership of the House, after spending a day in wrangling. So far as we can learn, the selection is a good one in the main.

Caleb was not of the pure stock of Israel, but a descendant of Esau and of Edomite blood and had attached himself to the people of God. He gained a name and place in their blessing by his loyalty and faithfulness. He was a man of more faith than the ten spies of native stock who accompanied him.

How often is the case that those who

come from outside are truer than those who are "sons" of the Kingdom. Christ found more faith in a Roman centurion and a Syro-Phoenician woman than in many of the household of faith. People from the outside are apt to be more earnest in learning and more aware of their need. "They shall come from the East, and the West, and from the North and from the South, and sit down in the Kingdom of God, and behold there are last which shall be first and there are first which shall be last."

Caleb who had no natural inheritance as a foreigner, was made sure of all by the solemn promise of Moses. His inheritance was the one he deserved by his diligence in exploring it and his faithfulness in reporting its condition.

His inheritance was kept for him and he was preserved strong and well for his inheritance. A man cannot die until his work is done and he cannot lose what is definitely promised him.—Watchman.

### From Water Valley.

Dear Record:

As I think today of the past year, I am reminded of many things that transpired; some to encourage and cheer, others with the opposite effect. I presume you readers have enough shadows at home and do not specially care to hear of mine at this time, so I speak only of a few things that have strengthened my heart during the year 1907.

In many respects this has been one of the best years of my life. I have had the sympathy and co-operation of one of the best churches in the land. Without a single jar we have worked together for the advancement of the Master's kingdom. I have not called upon them for anything when there was not a cheerful, glad response. Our gifts to missions have aggregated \$1,657, with the usual offerings to Ministerial Education, the Students' Fund, Orphanage, Sustentation and Mississippi College. We begin the new year with a clean record financially.

The additions to the membership have been slightly disappointing to the pastor, but when it is remembered that the previous year the church had a great ingathering, there is nothing in this to be really discouraging.

Our prayer meetings have been fairly well attended, and the spirit of the services has been simply delightful. The preaching services and the Sunday School have been well attended in the main, (still standing room in the auditorium) with the manifest presence of the Holy Spirit in many of the meetings.

I do not feel that I am remaining with the church at any very great personal sacrifice either in the matter of salary or in any other respect. When the brethren think I am worth more, I presume they will notify me. I have not been tempted to change fields during the year more than a dozen times through flattering calls from larger and more remunerative churches. Poor me! It was ever thus.

All in all, I am quite happy in my work, continue to believe and preach the doctrines of grace as Paul and the other inspired brethren expounded them, the Lord blesses.

Wishing The Record and all the brotherhood a happy new year, and praying for larger things in the Kingdom for 1908, I am always

Your brother,  
W. J. Derrick.



## Open the Door.

Open the door, let in the air;  
The winds are sweet and the flowers are fair  
Joy is abroad in the world today;  
If our door is open, it may come this way.

## Open the door!

Open the door, let in the sun;  
He hath a smile for everyone;  
He hath made of the rain drops gold and gems  
He hath changed our crosses to diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.  
They will grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine.

## Open the door!

Open the door to the heart; let in  
Sympathy sweet for stranger and kin,  
It will make the hills of the heart so fair  
That angels may enter unaware.

## Open the door!

Richard Braunstein.

## Forces That Make and Forces That Unmake.

By J. B. Gambrell.

Among all people there are forces, one of these forces making for progress, and the other making for retrogression. One force stands for expansion, the other for retrenchment. These are found in nearly every church. Sometimes one is in the land, and sometimes the other.

The same forces are psychologically in nearly every man, and they strive one against the other in nearly every preacher. This question is ever recurring and always important with a preacher, whether he will lay himself out full length for service, or whether he will modify his services, divide his life and seek to serve two masters at the same time.

Preachers who are thoroughly committed to a policy of expansion will everywhere grow. They will grow in their own minds. Their hearts will enlarge, their sphere of influence will enlarge, and though many do not believe it, their salaries will enlarge. A preacher who retrenches in service and aims to do just what is necessary to hold his place, will contract in his mind, get smaller in his heart, and diminish his influence and finally, die out.

The same principle holds with a church. Churches that aim to hold their own merely lose what they have. Churches that aim to do just enough to keep up, will not keep up. Churches that consider how they can shut off worthy appeals from outside and concentrate themselves will invariably and always dry up. Congregations will decrease. The spirit of the membership will weaken. The sphere of influence will narrow and finally the church will find itself in a dilapidated and distressing condition. On the other hand, churches that face out and even if it is a joy when they may do good things beyond their own membership, churches that reach out further and further for the lost, that seek to enlarge their gifts to every worthy cause and maintain a spirit of hospitality for every good thing and a readiness to help—such churches as these inevitably enlarge. The spirit of the church becomes nobler and stronger, the influence of the church widens. People of consequence are attracted to such

a church, while the same class of people will always be against a contracting church.

Everything here said about a preacher is equally true of individual church members, and it is true according to the Scriptures in financial matters. "There is that scattereth and yet increaseth, and there is that withholdeth more than is mete, and it tendeth to poverty," and "Those who sow abundantly shall reap abundantly, and those who sow sparingly shall reap sparingly." Here is a great Scripture principle running through human life and working itself out daily before our eyes. In this ceaseless conflict, the forces for expansion and the forces for contraction will attract according to the inwardness of people. Throughout the denomination, when the cry of retrenchment comes with all of its accompanying elements of weakness, and destruction people will line up according as they feel, the penurious, covetous, narrow-minded and prejudiced, and all the Hardshell element will line up for retrenchment every time, and the dead heads will be on the side unanimous.

As the clarion notes of progress are sounded, the broad minded, liberal, generous hearted, the consecrated with all added strength, enthusiasm and joy, will line up with the expansionists. It was this way in the great Hardshell fight, which at the bottom and in essence was a struggle for expansion on one side and contraction on the other.

The expansionists always win. They win first of all because God is with them. The history of all the past shows that where people lay themselves out strong for a noble cause, Divine blessings are showered on them, and this is according to the Word. It is not possible that it should be any other way. The Hardshells 75 years ago were doomed from the start. They took the seeds of death into their movement. They sowed destruction and reaped death. Contraction is death by stealth. Expansion is life ever more and more abundant.

It has commonly happened that the contractionists have been noisy as empty wagons are, and they have deceived many of the non-elect. They have taken noise and objections as meaning more than steady purpose and hard work. The retrenchers and dead heads have killed all papers that have espoused their cause. And there have always been men foolish enough to believe that they could win against the expansive element of the denomination by catering to the retrenchers. Pastors who have sown retrenchment have reaped it and found themselves without a living. Retrenchers have sown the seeds of discontent, criticism and suspicion. They have reaped it, and always will. Papers have found themselves compelled to cater to the retrenchers to keep in with them, and this element always wants cheaper papers. They are hard to please. And what is more, a great per cent. of them will not pay for any paper though they will hurrah the editor while he pitches into the expansionists. Many an editor has gone in with the idea that he had a great company behind him to find he was water logged by the very elements he himself was cultivating.

The Kingdom of God in the world must go on the principle of expansion. Those pastors, churches, papers, and workers gen- for stretching out more and more, doing all that can be done, with whole heartedness all that can be done, are just as certain to win as God rules, and those who pull back and criticize and piddle and pare down ev-

erything are as certain to play out as that the sun is certain to set. It is for every man and church to determine which element he will line up with in the denomination, the expansive or the other.

## Some Facts.

Complying with your request to give some facts in regard to the Prohibition question which has been recently disposed of in Alabama, I wish to point out a group of actual facts as they exist. I think this combination of true facts will lay before the people of Mississippi the whole story within itself.

A great deal was said, in print and out of print, about the churches, preachers and women, "Mixing in politics." The point we want to arrive at here is: was it on account of this element of the citizens of Alabama that the Statutory Prohibition bill passed? Was it on account of, or through some scheme of this element, that after Dec. 31st, 1908, no intoxicants can be sold in the State of Alabama? In other words, WHO was responsible for the passage of the bill, and what were the reasons for it, in the minds of those responsible?

When the campaign began, in earnest, a great deal was said, in print and out, by the so-called "Property-owners and Good Government" of the different precincts and districts, which was calculated to show the people of the State that Statutory Prohibition would ruin the commercial and business interests. The very name of this faction itself intended to carry with it a great deal of weight, and instead of characterizing themselves as good citizens and members of "Good-Government," the powerful clause, "Property-owners" was affixed, and to an outsider, or one who does not know conditions, the idea would be conveyed that the issue was purely and solely a question "morals," or better morals; accompanied with an overwhelming amount of Christian enthusiasm and Christian reform.

1st.—Allow me to say that in Alabama are found a large percent. of the good business men of the South. While Alabama has a lot of wealthy and influential farmers, it also has a host of able business men engaged in conducting large manufacturing enterprises: Mining coal and iron ore in quantities only surpassed by one or two states in the great Union; manufacturing iron and steel in enormous quantities, together with all other enterprises akin to such factories. To own and operate all this vast amount of wealth and commercial enterprise, not only a few, but a great army of able, broad-minded, deep-thinking business men are necessary to maintain it.

2nd.—The greatest influence of the State, not only in politics, but in other measures, are almost, if not quite, within the control of this great element of business men. Men representing all classes from the farmer to the great mine and factory operator. It is this class of people who bring about the influences and elect legislators and officers of the law. This fact cannot be denied!

3rd.—Out of 110 law-makers at Montgomery, 106 of them were in favor of prohibition. They made it a law! Whose interests did they represent in the legislature? Who elected them to serve the State as its "law-makers?" Who told them to enact a law to prevent the sale and use of intoxicants in Alabama?

4th.—Governor Comer and most of the legislators are men of great wealth.

January 9, 1908.

These facts should show clearly what the Alabamians think of themselves, their business interests and the future of their children.

As Alabama Citizen.

## A Kind Introduction.

Did the reader ever see a dog perform the ceremony of introducing a human friend? The listener has himself seen the thing done, in a way, but never so plainly and prettily as a friend of his lately witnessed it—the friend himself being the introduced "party."

The friend—call him Mr. J.—lives in Roxbury. For a near neighbor he has a man who keeps a carriage and also a fine setter dog. Mr. J., does not enjoy the acquaintance of the neighbor, but has come to be on excellent terms of friendship with the dog. Every day Mr. J., sallies forth at about the same hour. Every day he meets the dog, whose salutations have gradually passed from mere friendly formalities to affectionate greetings.

Yesterday, as Mr. J. came out of his house, he found the dog—who always, when the carriage starts, goes circling about the horse's head barking with joy—waiting for him. The carriage, with the horse attached, stood waiting for its occupant.

The dog at once came bounding up to J., and then went bounding back to the horse. He licked the horse on the nose, and came back to J., again, and again returned to the horse, evidently laboring under the stress of something that he wanted to say or do. It was quite plain, in fact, that he was doing his best to introduce the man to the horse, and make them friends, too.

So J., whose big heart can include horses as well as dogs, yielded; he went up to the horse, and patted its head and rubbed its nose. Then the dog's satisfaction and gayety were simply inexpressible. He gyrated about until it seemed as if he were in danger of swallowing his own tail; and his satisfaction both for the man and for the horse was plainly greatly increased by the consciousness that now they knew each other.

It is astonishing, gentle reader, what a great deal of the joy of life a liking for animals will let us into.—Boston Transcript.

No two preachers are alike. No two ought to be alike. The end of all training, aspiration, and endeavor ought to bring out the man and give full sweep to his individuality. Not to his crochets, vagaries, offensive mannerisms, and foolish notions; but to his individual gifts, and to his worthful talents.—Ex.

The attention of our readers is called to the card of Walden's Business College in this issue, announcing their special holiday rates.

## An Opportunity.

We have crossed the threshold of another year. The old year with all of its privileges, its benefits and its opportunities is passed and gone. It was a real success or failure just in proportion to the use or abuse we accorded the opportunities the year afforded.

This year shall also have its opportunities and we should begin at once to use them for our good, and for the good of others.

There is one opportunity for doing much good to which I desire to direct your attention. It is in writing for our religious papers. This opportunity rightly used

will afford a two-fold benefit.

It is a means of self-development. Writing for the public tends to readiness and clearness in expressing our thoughts. When some one asked Dr. J. B. Gambrell how he came to be such a ready writer, he said, that, for a number of years he made it a point to write about something every day.

But the better product of a right use of this opportunity is the good we may bring to the lives of others. Surely this is the aim of every one who truly lives.

Oftentimes the preacher longs for a larger audience, the superintendent a larger school, and the teacher a larger class—hoping thereby to do more good. There are about five thousand copies of The Record printed and distributed each week. Of course some of these are never read. But, on the other hand, numbers of them are read more than once, thus bringing thoughts to many minds and food to many souls.

Just stop for a moment and consider not only the size, but the variety of the congregation thus afforded. Here we find the hustling business man and the busy housewife; the brother pastor and Sunday School teacher; the rich and the poor, the young and the old; the learned and the unlearned; the people of the city and the people of the country. To some, this paper goes as one among many, while to others it is the only visitor from the outside world. It seems to me that no better avenue of travel for a thrilling Christian thought can be found than that opened by our religious weekly.

Having seen something of the value of this opportunity as revealed in the number and variety of the people reached, let us now consider something of the nature of the messages our articles should contain. Just here I am reminded that some years ago our editor said the paper was being published to meet the needs of the laity, rather than the preachers. This is as it should be, and, besides, that which is needful for the laity is oftentimes the thing the preacher is craving.

We need and will have articles on missions and the other causes fostered by the denomination. We should have more of them. Then there ought to be more letters of information from the different pastors and workers at home and abroad.

Aside from these I feel that the majority of our articles should be evangelical and devotional, rather than critical. There should be in them a message of warning and light to the lost; something to cheer the downcast and to strengthen the weak; something to lead to more earnest living and more perfect consecration.

Brother! Sister! You can furnish such, and you ought.

Let our workers lend a helping hand to their fellow-workers. Let the pastor take that tender prayer meeting talk, and hand it on through the columns of our paper to the thousands of homes and hearts to which it goes.

Seize the thought that comes to your own heart to cheer and comfort, dress it in happy words and send it to others who have a common need.

Out of the crucible of your own sorrow lift a healing balm for some other troubled heart. In this way we may make our paper glow with brightness and beauty. We can make other lives stronger and better; and carry forward with swifter strides the banner of King Immanuel.

Let not this opportunity pass by unheeded.

Bryan Simmons.

## Heaped Together.

Renewals and renewals are in order. Enclosed is P. O. Money Order for renewal. Little price for so much reading.

As your great river, "The Father of Waters," goes on to the sea, so Mississippi Baptists go continuously to broad seas and open fields, carrying the water of life and the spirit of life to the needy.

## The Battle of Pens.

On the fields of God's Sovereignty and Man's Freedom is engaging to observers as well as to contestants. Since it is true that God is under limitations in that He cannot sin, neither can He tempt any to sin, and man is under limitations in that he must reap what he sows, is it not still true that "great is the mystery of godliness, God manifest in the flesh," whether it be in the person of Jesus Christ, or in any one "bearing the divine nature."

John, the Revelator saw two visions. In one he beheld a definite, specific number of redeemed souls.

In the other he beheld an innumerable multitude redeemed from all the nations under the sun. There are in harmony with the uttermost supremacy of God, and the indestructible accountability of man.

## Continuous Growth of Mississippi College.

Is a matter of real joy, and to secure the endowment is considered a settled fact. With the endowment secured, all debts paid, baseball eliminated (?) and the college kept as a training school for boys and young men, no visible danger threatens her future.

Indeed it is a joy to all Mississippi-Texans to see your prosperity along all lines. We have great joy in hearing that "our parents" walk in the truth.

"The walking" and "the warring of the children in Texas is well advertised, so that I need not speak.

Texas being such a wide field, it is meet to say there "yet is room" for laborers that are willing to invade the cactus jungles to reach "the lone one by the well," and unfold the lessons of divine love and help to human needs, without any thought of the sufficiency of earthly remuneration.

Our people are thoughtful and generous, coming from every quarter, the East, the West, the North, the South, the old, the young, the blue, the gray, combining to make communities of peace and prosperity.

Vicissitudes incident in an unsubdued country must be experienced, but he who learns from this school will not easily be dejected. The mind or heart that conquers a difficulty becomes stronger than before. Two talents used grow into four. We invite not to "flowery beds of ease," but to rock-ribbed and tempestuous seas.

L. R. Burress.

To ape another is pitiable anywhere. In the minister it is despicable. To know one's self is important. To be one's self is equally important. And to be willing to be one's self is one of the supreme graces. It is therefore scarcely necessary to say that effective preaching will not mean just the same thing in any two men. In one man the teaching gift is strong, in another the evangelistic. One preacher is filled with fiery eloquence, another with practical common-sense. One has an intuitive pastoral instinct, another a splendid faculty of organization. By all of these gifts the effectiveness of pulpit work is influenced and modified. For example, a mediocre sermon from a splendid pastor may be unspeakably more powerful for achieving results in conduct than an eloquent sermon from a poor pastor.—Ex.



## A Word from London.

The Baptist Record is a great asset to the English speaking people of the world. We are enjoying London very much. Spurgeon's church is still doing great and wonderful work. G. Campbell is the greatest preacher in London. I am to preach in Spurgeon's tabernacle next Sunday afternoon. We are studying the religious conditions as well as seeing the sights. Will write you later of these. My address is 42 Edgewell Park, Road S. W., London.

There is no place like home. May God bless you all.

## Christmas.

A universally observed feast throughout Christendom in honor of our Lord's birth. A time to make merry on account of the great boon His coming brought!

I drop a word to say we have just had the best Christmas yet—all scarcely a ripple on the surface beyond innocent merry-making—a thing unusual here. Friends who know say they have never seen it so before. And, our Christmas tree at Baptist Church was pronounced complete. A happy group with happy hearts and faces dressed it in the Christmas eve, when Old Santa appeared at 7:30, the hour of a crowded house seemed to reach toward the proportions of that of the angels when they sang: "Glory to God in the highest," etc.

We sang: "All hail the power of Jesus' name," and gave thanks to God in prayer, and then gave two hundred nice gifts were distributed, and with happy hearts and "good will toward men," all went home laden with their treasures.

We hope for a better year in the work here the coming year than the closing one has been. Will pray our friends so pray, and thus exalt our Lord!

We are glad of the smiles the past year and of glowing opportunities for the coming one.

For the past months we have been in our church "Father's Home," though in some measure incomplete. When completed, the property will be easily worth one thousand dollars. This, with other most gracious tokens comprise our Lord's favor toward us the past year, and we lift up our hearts in deepest gratefulness. And the crowning joy of all is "Miss Vera May Phillips," who came to abide with us the 9th ult.—A little bud dropped down from God's house to brighten our hearts and fill our hearts—and we love it and cherish it.

J. E. Phillips.

Sturgis, Miss. Dec. 28, 1907.

## The Force of Ideals.

Higher! It is a word of noble import. It is an impulse of tremendous lifting power. It lifts the soul of man from low and groveling pursuits to the achievements of high and great purposes.

Senator Bailey, who held the Senate and its galleries full of visitors spellbound for three hours while speaking on a subject ordinarily considered dull, laughed at a friend who congratulated him: "No," said Bailey, "I did not lift myself by my bootstraps; I lifted myself by my aspiration."

Nothing else will so surely save one from

failure as a complete surrender to a passion for excellence—to a lofty ideal.

Darwin's suggestion as to the evolution of the eagle is an instructive one. The desire to ascend was there before the wings, and through countless ages of development the process of formation and adaptation went on, until at last with mighty pinions the eagle soared aloft toward the sun.

Of us it may be said that every well-meant trial and intention and effort is part of a great process. Each starts some feather and develops some muscle in the eagle's wing.

It is he who aspires highly who highly achieves.

The noblest character would soon degenerate if it should lose the love for higher excellence. This principle is ever the guardian of the human race.

The world over, a man's achievement depends upon his aspiration far more than upon his environment. If his longing be zealous and soul-deep it will find the way upward.

It will cause to grow within him the qualities that bring success, as it causes the plant to shoot upward toward the sun and as it gave the eagle his wings.—New York Magazine.

## The Chinese Not So Slow.

"I would especially like those with thick leaves," remarked a Chinaman to an American consul who thought he was doing a great work by distributing catalogues, circulars, etc., for American houses.

There had been an incessant demand from the Chinese for trade catalogues, but this request for "those with thick leaves" aroused the curiosity of the consul who had been so liberal with printed matter in the past. An investigation showed that the Chinese were using the catalogs to make over into inside-soles for shoes.

This incident, coming as it does from consular sources, should teach American business men the folly of shipping catalogues in an unsystematized, spasmodic manner to foreign countries. American consuls are repeatedly directing attention to the uselessness of sending out catalogues, circulars, etc., to foreigners who cannot understand one word of English. Unless written in the language of the country to which they are sent, such printed matter might much better be dumped on the waste-heap—thereby saving a large sum in postage.

If American manufacturers knew how many of their catalogues found their way into pails, washtubs, etc., which are made of paper, they would not be so lavish in manner of distribution. One does not have to go to China to learn how to use waste paper to an advantage.—Ex.

## Bible Institute.

The brethren who expect to attend the Bible Institute to be held in Hattiesburg Jan. 27-31, 1908, inclusive, are requested to read carefully Amos, Hosea, Isaiah and Micah before they come to the Institute. Dr. Sampey's lectures will be principally a study of those four books of the Bible. His subject will be the "Eighth Century Before Christ." To get the history read 2 Kings 14-20 and 2 Chronicles 25-32. The brethren who will do this will get immense benefit from the Institute. Dr. Venable is to feed us, also. There are 150 preachers in less than 100 miles who ought to attend.

We will have a larger number this year than ever before. Those who have attend-

ed, know how valuable the Institutes are, and many of those who have not are beginning to learn that Bible instruction from the very best teachers is coming almost to their doors. As ministers, the Institute will be a great help to every preacher in these parts. For your sakes, brethren, come.

Yours for Bible study,  
I. P. Trotter.

The effective sermon is born of prayer, and must be delivered in the spirit of prayer. The power of the sermon that does work for God in the lives of men is not so much intellectual power as heart power. Two men, not church members, were going home from church service one Sunday evening after having listened to a so-called "eloquent discourse." One remarked, "That was a fine sermon." "Yes," said the other, "but the little sneak didn't mean it."—Ex.

One's mental attainments must command the respect and confidence of his congregation, else the people will not come to hear him, and will only pity him if they do hear him. But the vast majority of people are moved to action, not so much by the force of new ideas as by the still, small voice of God's Spirit that speaks to them through the pastor who has walked with God, and through whose heart has passed all their cares, struggles, backslidings, and sins, and who in his inmost soul has said with Moses: "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." God mediates his gospel through men. And the power of the sermon is the passion of Christ in the man who delivers it.—Ex.

## Resolutions.

Whereas, Our beloved pastor, Rev. J. B. Quin has tendered his resignation as pastor of the Yazoo City Baptist Church to take effect Jan. 1, 1908, and

Whereas, His consecrated Christian life and able leadership has united our church into a harmonious band of Christian workers and has at all times filled our hearts with the purest and noblest motives, instilling in us those religious purposes which make for Christian life, and

Whereas, His life and work in Yazoo City has been an influence for good not only among those of our own church, but of our sister denominations; and,

Whereas, It has been characterized by a faithful, efficient and unselfish service which has endeared him both as a man and as a Christian leader, not only to the Christians but to the community at large; therefore, be it

Resolved 1st, That the Ladies' Aid Society of this church deeply deplores the loss of him and his estimable Christian wife from our midst.

Resolved 2nd, That while we feel our loss we heartily recommend them to the people of Prentiss, to whom they go, and who will feel the good and kindly influence of their Christian lives and to whom we commend them with a spirit of love and good wishes.

Resolved 3rd, That these resolutions be spread on the minutes of this society and that a copy be published in the papers of Yazoo City and Prentiss, and that a copy be mailed Mr. and Mrs. Quin.

Mrs. W. D. McCalip,  
Mrs. L. M. Brickell,  
Mrs. F. D. Hollowell,  
Committee.

Yazoo City, Miss., Dec. 23, 1907.

## Annie Laurie.

The pretty Scotch song of this name has a curious history. The words are a modernization of an old song with the same title written originally about the close of the seventeenth century by William Douglas of Finland, Scotland, who was killed in battle in Flanders. Tradition relates that he died with a lock of hair in his hand, murmuring the name of the object of his fervent devotion, who shortly after, alas, married another and "lived happily ever afterward." One Findlater, also in the eighteenth century, wrote a version of the ballad, but Lady Scott's is the one now generally accepted.

The heroine of the pretty ballad of Sir Robert Laurie, lad was real flesh and blood. Annie Laurie was one of the four first Baronets of Maxwellton and married Sir Alexander Ferguson in 1709. Her eldest son was the hero of Burns's song, "The Whistle," and the author of the ballad was also the hero of another, "Willie has a Wanton Way." If that were true, perhaps it is just as well that Annie was never married to him.

A citation of the first stanza of the two ballads will show the difference of treatment. The original is as follows:

Maxwellton's banks are bonnie,  
They're a' clad owre wi' dew,  
Where I an' Annie Laurie  
Made up the bargain true,  
Which ne'er forgot shall be,  
An' for bonnie Annie Laurie  
I'd lay me down an' dee.

Lady Scott's version is as follows:

Maxwellton's braes are bonnie  
Where early fa's the dew,  
And it's there that Annie Laurie  
Gave me her promise true,  
Gave me her promise true,  
Which ne'er forgot will be:  
And for bonnie Annie Laurie  
I'd lay me down an' dee.

But, after all, it is Lady Scott's version which, set to her touchingly sweet and simple melody, has won its way to the popular heart and become one of the favorite modern lyrics. Both in the Indian wars and in the trenches at Sebastopol the British soldiers sang it as they thought of the Annie Lauries at home. "Each heart repeats a different name, but all sing 'Annie Laurie.'" It was no slight achievement in life to have given the world a song which has brought and will continue to bring happiness to thousands.

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CURES COLDS  
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Soothes the Nerves and Restores Healthy Conditions.  
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Contains No Acetanilide  
10c, 25c and 50c a bottle at Drug Stores

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, where caused by weakness peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickening and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.



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## Woman's Work.

Mrs. Julia T. Hanson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.).  
WOMAN'S CENTRAL COMMITTEE.

Mrs. J. A. Haggitt, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, of Meridian,  
Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,  
Miss., President of Sunbeam  
Work.

Mrs. Martin Ball, Winona, President  
of Young Woman's Auxiliary.

**Officers of Annual Meeting.**  
President, Mrs. W. A. McComb,  
Gloster; Vice-President, Mrs. J.  
D. Granberry, Hattiesburg; Recording  
Secretary, Mrs. W. F.  
Yarborough, Jackson.

I know not the way I am going,  
But well do I know my guide;  
With a childish trust I give my  
hand  
To the Mighty Friend at my  
side.

And the only thing that I say to  
Him

As he takes it, I hold it fast;  
Suffer me not to lose my way,  
And lead me home at last,  
—Selected.

### A Woman's Influence.

Doubtless many of us think of  
the "Elet Lady" to whom the  
Apostle John addressed his second  
epistle, as being a person of  
unusual prominence in social and  
religious circles. But a careful  
reading of the letter does not  
prove anything more concerning  
her than that she was an earnest,  
faithful Christian mother, per-  
haps a widow "walking in the  
truth," and blessed in having  
some of her children with her in  
the household of faith. We are  
not told that she occupies any  
official position in the church,  
though there were deaconesses  
in that day. Her influence  
seems to have been that which  
any Christian woman may exert  
in our time, the power wielded  
by a pure life consecrated to  
God.

When such a life as this has  
the added power which a culti-  
vated intellect gives, the power  
for good is well-nigh immeasur-  
able.

A Christian woman writing on  
the subject, says: "In 1876, at  
the Philadelphia Centennial Ex-  
position one small Carliss engine  
formed the motive power for the  
whole set of machinery of a large  
building."

Thus in many communities,  
one consecrated, cultured woman  
proves the modest but effectual  
power for the whole machinery  
of social good. To such a heart  
on which the miracle of conver-  
sion to Christ is wrought, each

day is begun with earnest prayer  
to God to help her to gladden  
some heart, soothe some woe, lift  
some burden, or further some  
Godly enterprise."

### Important.

Dear Sisters:

The Xmas literature, consist-  
ing of programs for W. M. U.,  
Sunbeams, envelops for collec-  
tions, etc., has been distributed  
and we are anxious that these be  
in the hand of every woman in  
our State. If you fail to receive  
them, notify me and I will for-  
ward at once. Let us remember  
that the Xmas offering of the  
Sunbeams will go toward the  
Ying Tak School Compound, this  
will give the young folks added  
interest. We urge you to put  
forth your best, most earnest ef-  
fort, by prayer and sacrifice make  
this the best offering in the his-  
tory of our work.

Yours in the work,  
Mrs. Wm. R. Woods,  
Secretary.

The editor of this page is glad  
to emphasize all that Miss Heck  
has said in commendation of the  
"Calendar of Prayer for Mis-  
sions." It is tastefully gotten  
up, abounds in appropriate Scrip-  
ture quotations, as well as in  
missionary information, and must  
be helpful to anyone who will use  
it in the proper spirit. Let us  
make an honest effort to secure a  
goodly number of subscribers in  
our missionary societies.

### "The Haystack Meeting." By B. D. Gaw.

Here at Colgate University in  
Hamilton, N. Y., we have cele-  
brated the one hundredth anni-  
versary of "The Haystack Meet-  
ing."

Just one hundred years ago  
this past summer a group of Wil-  
liams College students took the  
step, which by common consent,  
marks the creation of the foreign  
missionary movement in this  
country.

Five country boys, students at  
Williams College, began holding  
frequent meetings for religious  
conversation and prayer. Among  
other studies which they had was  
geography, and one tradition tells  
us that out of their interest in  
this study grew their compassion  
for the unknown heathen world,  
the very territory which was  
then only a blank area on the  
map.

Samuel J. Mills, a youth just  
entering college, from Torrington,  
Conn., was the leading spirit in  
this group. Even as a boy he  
had been impressed by the mis-  
sionary work of Elliot and Brain-  
ard among the wild tribes that  
still inhabited the American for-  
ests, and it was with the pur-  
pose of devoting his own life to  
world-wide mission that he went  
up to college for better prepara-  
tion.

The five boys held their prayer-  
meetings in their rooms at col-  
lege, or in an adjacent wood, and  
the call to service in heathen  
lands was the prevailing note  
sounded in all of the meetings.  
While thus engaged in a grove  
near the college on a mid-sum-  
mer's afternoon in 1806, a thun-  
derstorm burst suddenly upon  
them, and they hastened to a  
hay-stack in a near-by clearing,  
seeking shelter.

Burrowing under its protecting  
slopes the five students continued  
their service while the storm rag-  
ed about them. During that  
storm Mills pled with his compan-  
ions to consecrate their lives to  
the great cause of foreign mis-  
sions, and urged them to a de-  
cision that the time was ripe for  
beginning the work in Asia. One  
of the number contended that to  
enter upon the work at that time  
would be premature. But de-  
termined Mills prevailed, and ut-  
tering the now-famous war-cry  
of the great missionary army of  
today, "We can do it if we will,"  
he committed himself and his  
companions in a rapt prayer of  
consecration to the mission cause,  
while the thunder pealed and the  
lightning flashed.

In 1810 Mills graduated from  
Williams College, and went to  
Andover Theological Seminary to  
prepare for missionary labor.  
Here he met Newell, Natt and  
Judson, the pioneer missionaries  
to Asia. He offered himself for  
the work at the same time, but  
it was thought wise for him to re-  
main at home and enlist the  
churches in the support of those  
who went.

It may be stated that thus the  
first missionary society in Ameri-  
ca began, since it was largely be-  
cause of Mills' efforts that the  
American Board of Commission-  
ers for Foreign Missions was or-  
ganized.

Whatever one may think as to  
how far the haystack meeting was  
the genesis of the amazing  
development of the missionary  
enterprise which the world has  
witnessed, it is certain that by  
the common consent of the Chris-  
tian public to Samuel J. Mills  
and his four companions at the  
hay-stack prayer-meeting is at-  
tributed, so far as human energy  
is concerned, the definite be-  
ginning of the foreign missionary  
enterprise in America.

Hamilton, N. Y.

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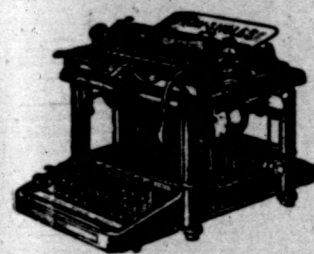
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### From Itta Bena.

We have just closed the great-  
est meeting in the history of our  
church. Most permanent good  
resulted therefrom. Every mem-  
ber of all churches, and even  
those outside of the churches,  
were thoroughly instructed in  
the doctrine of our faith.

The plain teaching of God's  
word was set forth at each ser-  
vice for about two weeks. I  
believe that the doctrines of the  
New Testament were so simply  
and ably presented that this  
church will never forget them,  
not within this generation. He  
presented the peculiar doctrines  
of our faith with such tact and  
wisdom that he won the hearts  
of all denominations.

The church was crowded to its  
utmost capacity, and some had to  
stand, others went away. The  
Sunday afternoon meetings were  
powerful beyond description. Ev-  
ery dancer was convicted of his  
error, and some were saved, and  
joined the church. Several mem-  
bers were received by letter.  
About forty made profession of  
faith in Christ. I have baptized  
fifteen and one awaiting baptism.  
Several others would have joined  
yesterday, but for the death of  
Dr. Baskin, which necessitated  
some being away.

The church invited him many  
times to return. He is engaged  
for more than a year ahead now.

Yours in the faith,  
W. R. Cooper.

### Caring for the Stranger at Our Gates.

There is received at Ellis Isl-  
and such a vast quantity of bag-  
gage that it is necessary to handle  
it both day and night. Now,  
the baggage room is right under  
the sleeping quarters, and there  
during the night the baggage was  
loaded upon ordinary iron-wheel-  
ed railroad trucks and carted out  
to the barges, making a great roar  
which compared favorably in vol-  
ume of sound with Niagara Falls.  
Obviously it was necessary to  
have more than an easy con-  
science to sleep in such so-called  
sleeping quarters. In spite of  
the lusty protests of the interest-  
ed companies, the commissioner  
insisted that they replace the old  
trucks with rubber-tired vehicles,  
with the result that the noise of  
moving the baggage is now barely  
audible on the floor above. And  
to make these same sleeping quar-  
ters what they should be in other  
respects the commissioner is hav-  
ing them entirely remodeled. He  
said, in speaking of the present  
quarters, "If I was ordered to  
sleep in a place like that, I  
wouldn't do it!" These quar-  
ters consist of two immense rec-  
tangular rooms on either side of  
the great inspection hall.

Covering the entire area of  
these rooms is a network of wire-  
woven beds supported by steel  
uprights. The ventilation con-  
sists of a series of small windows  
near the ceiling and some nega-  
tive overhead ventilators to draw

off the bad air. In these myriad  
beds, separated the one from the  
other not at all, are indiscrimi-  
nately packed away Italians, Ir-  
ish, Germans, Hungarians, Poles,  
Swedes, Russians, Bulgarians, En-  
glish and Dutch. These rooms  
are now being remodeled so that  
there will be for each nation with  
any considerable representation  
a separate room. These rooms  
will be supplied with canvas-covered  
beds so arranged that when  
not in use they can be pulled up  
flush with the ceiling, thus leav-  
ing a series of large airy sitting  
rooms for the use of the immi-  
grants during the day. The  
rooms will be ventilated by pow-  
erful ventilators, which will au-  
tomatically change the air every  
few minutes. Floors and walls  
will be of polished tiling and  
there are to be pipes and faucets  
through which boiling water can  
be turned when the rooms are va-  
cant, thus keeping them absolute-  
ly clean and free from filth or  
contagion.—Lyman Beecher  
Stowe in The Circle.

## Appetite for Crabs

THE codfish has an enormous appetite  
for shell-fish, crabs and lobsters.  
He eats them alive and he eats them  
raw. He eats them all without in-  
digestion and grows fat. He has a  
powerful liver.

The oil from the cod's liver makes

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This power means new vigor and new  
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**THIS GOLD RING**  
for selling seven 30c. boxes "Scott's  
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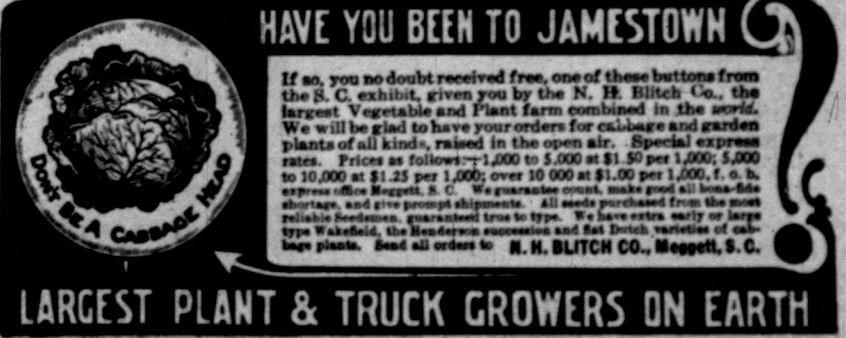
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Florence, Ala.



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We will be glad to have your orders for cabbage and garden  
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bage plants. Send all orders to N. H. BLITCH CO., Memphis, S. C.

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## Deaths.

## Obituary.

Charity Elizabeth, daughter of B. F. and C. E. Rawles, and wife of A. Hudson, was born May 14, 1864, near Rawles Springs, Miss., and when about eighteen years old was baptized into the fellowship of Central church, near her home. She was married to A. Hudson February 10, 1887. After her marriage she moved her church membership to Oral Church where it remained until her death which occurred after only three days' illness, Dec. 7, 1907.

Sister Hudson was a faithful Christian, devoted wife and loving mother. She was also very energetic, and possessed a great deal of executive and business ability and was thereby well prepared to help her husband in building up the comfortable home, and rearing and educating their children, six of whom are still living; but two had preceded her to the better world.

She will be greatly missed in her church and community. She was always pleasant, and made others so. She bore the cares of life with Christian fortitude, and left behind bright assurance of her soul's eternal welfare.

May the Lord comfort and sustain the bereaved husband and children, together with her aged father, brothers and sisters, is the prayer of,

Her pastor,  
L. D. Posey.

## Died.

Mr. M. Field, born 1849, married Miss Sue Olson 1869, was converted and joined Harmony Church 1872. Died July 8th at his home near Adams, Miss. Was deacon in Salem Church for number of years and was a consistent member.

He leaves wife, one son and three daughters to mourn their loss. Was buried at Salem with Masonic honors.

Such is life. May the Lord comfort the bereaved.

E. A. McNair.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss. I, Frank J. Cheney, make oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of the Farmers' News Scimitar that cannot be secured by the use of Hall's Cough Cure.

FRANK J. CHENEY, Notary Public.  
Signed before me and attested in my presence, this 5th day of December, A. D. 1907.  
[Seal]  
Hall's Cough Cure is taken externally, and acts directly on the blood and mucous surfaces of the system. Read for testimonials free.  
F. J. CHENEY & CO., Toledo, O.  
Sold by all Druggists.

Resolutions Passed by the First Baptist Church of West Point, Miss., on the Fifth Sunday in 1907.

Whereas, it has pleased our Heavenly Father to call to her Eternal Home our sister, S. E. Chandler, therefore be it resolved,

ed by the Church, in meeting assembled:

First, That Sister Chandler had been, for a long number of years, one of our most consecrated members; one whom to know was to love; one in whom trust could be reposed; one who did cheerfully, her duty as she saw it; one whose long life had been given unreservedly to the service of our Lord and Master.

Second, That these resolutions be spread upon the minutes of our Church as a lasting testimony of the memory of her whom we loved.

Third, That we tender our sympathy to the bereaved family, and that a copy of these resolutions be transmitted to them, and that a copy be sent to The Baptist Record.

Mrs. H. L. Quin,  
Mrs. Isham Evans,  
J. A. Crawford,  
Committee.

## Marriages.

## Chambers-Anderson.

At the residence of the bride's brother in Water Valley, Dec. 29th at 5 o'clock p. m., Miss Evie Anderson and Mr. A. L. Chambers, of Jackson, Miss., W. J. Derrick performing the ceremony.

## Married.

In the beautiful country home of Mr. and Mrs. W. J. Hart near Bogue Chitto Dec. 26th, 1907, Mr. Jesse Hickman to Miss Lena Hart.

His blessing upon them.

W. E. Farr.

## Married.

At the writer's home Dec. 21, Mr. William A. Pray to Miss Sarah A. Martin.

May the Lord in His goodness and love ever abide with them is my prayer.

S. W. Sproles.

## Married.

Mr. William F. Detto and Miss Etta May Newman were happily married at the bride's home six miles east of Liberty, Dec. 22, 1907.

May the Spirit lead them, is my prayer.

S. W. Sproles.

## Married.

In the Gillsburg Baptist Church Dec. 13, 1907, Dr. James A. Kerr of Columbus, Miss., to Miss Daisy Tucker.

Miss Daisy is a fine Christian character. Dr. Kerr is a most excellent gentleman and stands at the head of his profession, dentistry. May the Lord attend them.

S. W. Sproles.

## Married.

On Dec. 11th at 5 p. m., Dr. J. T. Tidwell of Benton county, Mississippi, was married to Miss Alba Crum at the home of the bride's mother in Blue Mountain, Miss. Rev. W. E. Berry officiating.

During the winter the happy couple will make their home in Louisville, Ky., where the doctor will attend the medical college.

May great prosperity and happiness attend them.

W. E. Berry.

## The Old, Old Story in a New Form.

Five hundred thousand leagues, I guess,  
Our weary earth has bowled through space;  
And fifty thousand miles, no less,  
The pallid Moon has held her race.

The careful Clock has ticked away,  
Full eighty thousand moments drear;  
So long has been the lagging day  
Since last I saw you, Nora dear!

—Woman's Home Companion.

## Classified Advertisements.

## EDUCATIONAL.

Wanted.—Young men and women to prepare for positions paying \$60 to \$100 monthly. R. R. fare paid. Positions guaranteed. Wheeler Bus. College, Birmingham, Ala.  
WANTED.—3000 telegraphers on account of the new 8-hour law. Draughton's College, 30 in 17 states, give written contracts to secure position or refund money. Address: Jno. P. Draughton, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

## MISCELLANEOUS.

The Victor Sanitarium—For the safe, speedy and scientific treatment of Alcohol and Opium addiction. Address, 321 Whitehall street, Atlanta, Ga.

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## The United States Government Wants You.

A late Press dispatch from Washington says:

"A SERIOUS FAMINE of stenographers afflicts the Federal service throughout this and other countries. So greatly does the demand for shorthand writers from EVERY BRANCH of the Government service EXCEED the supply that the heads of bureaus and chief clerks are trying to induce younger clerks to attend NIGHT SCHOOLS to learn Stenography. The number of Government calls last week for stenographers exceeded the supply by 107.

"A Government official today said: 'While the demand for stenographers is increasing the supply is decreasing. The requirements are not excessive, a speed of 80 words a minute being required. The salary is \$75 a month to BEGIN ON.'

"Last week the appeals to the Civil Service Commission to relieve the situation became so urgent that the advisability of suspending the regular examinations, and by permission of the President appointing fairly competent stenographers to the Government service, was seriously considered. Examinations are to be held at various places throughout the country, with special efforts to induce candidates to take them."

Draughton's College Company, through its Washington City College, is now communicating with the U. S. Government in regard to furnishing it with stenographers from Draughton's chain of THIRTY Colleges. Stenographers are, however, in great demand in all lines of business. A single issue of many of our daily papers often contains as many as one dozen ads. from business men wanting stenographers. For further particulars and catalog address Draughton's Practical Business College, at any place shown on Map found elsewhere in last issue.

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See Extraordinary Book Offer Page 16



## Letter From Gilderoy.

For more than a month past I have been musing among the people of my church and I have had many close talks with them. They seem to think that the whole of religion is summed up in the now-prevalent phrase, "quit your meanness." In some sense the ministry is to blame for this. We have harped on temperance, on righteousness, and on judgment to come (though "to come" is an addition to the text), on profane swearing, on dancing, on gambling and on other forms of sin until sinners have come to think that reformation, a change of life, "quitting meanness," is all there is of religion, or conversion. All of this is all right as far as it goes, but it does not go far enough—it does not reach the root of the difficulty. Men are wrong, radically and naturally wrong, in the root of their being, in their hearts, in the substance of their souls. It is what they are, rather than what they do, that separates them from God. The lopping off of branches of the tree of sin leaves the roots in the heart, in the nature of man. As long as these roots remain they will continue to put forth branches of sin. These roots must be dug up and cast out, and be separated as far from us as the east is from the west. As long as they remain in us we are inherently and naturally sinful, and for this reason naturally opposed to God, and to goodness.

## Resolutions.

In memory of Pink, daughter of Brother John and Sister Jennie Furr born Nov. 13th, 1887, died July 7th, 1907.

Socially she was modest and reserved, yet of easy manner, dignified and cultured.

But humble and kind-hearted, she bore every mark of Christian character, as church member, she was earnest and devoted to her Master's cause, as a daughter and sister, she was trustful, obedient, and kind and loving, and her departure leaves an aching void in the hearts of those she leaves behind, and her presence in church and at home will be missed. But her friends and loved ones do not mourn as those who have no hope.

Farewell, dear Pink, but not forever.

There will be a glorious dawn, We shall meet to part no never On the Resurrection Morn, Thou no more will join our number.

Thou no more our sorrows know. Yet again, we hope to meet thee, When the day of life is fled, And in Heaven we hope to greet thee.

Where no farewell tears are shed. All is dark within our dwelling. Lonely are our hearts today, For the one we loved so dearly, Has forever passed away. Thou art gone, but not forgotten, Never will our memory fade.

Sweet thoughts will ever linger Around the grave where thou art laid.

Resolved, That copy be sent family of deceased and copy spread on church record.

Carrie Davis,  
L. S. McKinney,  
M. E. Furr,  
Committee.

Adopted Dec. 14th, and published by request.

## La Grippe

Is a nerve-wrecking disease. It affects the whole nervous system. When the heart, lungs or stomach is weak, it is sure to leave it in a bad condition. These after-effects are really more serious than the disease. Dr. Miles' Nerve Tonic should always be taken to strengthen and build up the nervous system.

"I had a long spell of the grip which weakened my stomach and brought on extreme nervousness. I was miserable for months. I bought a bottle of Dr. Miles' Nerve Tonic and a box of Nerve and Liver Pills and I hadn't taken one bottle before I began to feel better. My stomach grew stronger and my bowels finally got back to their normal condition." MRS. G. O. THORNBURG, North Baltimore, Ohio.

If first bottle fails to benefit, money back. MILES MEDICAL CO., Elkhart, Ind.

## Huston-White.

On Nov. 18th at residence of bride, Coffeeville, Miss., Mr. Louis S. Huston and Miss Ada Ruth White were united in marriage, and left immediately for Water Valley, where they will make their future home.

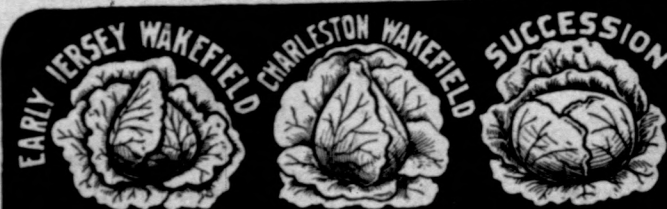
Mr. Huston is train despatcher for I. C. Railroad at Water Valley, and Mrs. Huston was raised here, and all learned to love her, she is a member of the Baptist Church at this place.

All extend good wishes and a long happy life.

The writer officiating.

W. G. Mahaffey.

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READ EXTRAORDINARY BOOK OFFER ON PAGE 16

## A Prayer.

Make me pure and whole, my Father,  
Though cruel fires must burn away the dross;  
Fill me full of loving kindness,  
Though my poor heart must suffer pain and loss;  
Help me, Lord, to help my brothers,  
Though doing so I bear a heavy cross.  
—Ida E. McDonald.

"A sacred burden is this life ye bear,  
Look on it, lift it, bear it solemnly;  
Stand up and walk beneath it steadfastly."  
—Frances Anne Kemble.

The most pressing and perplexing question before any conscientious man is how to maintain such a proportion between the labor devoted to the necessities of the body and the attention bestowed upon the needs of the mind as will permit of both comfortable existence and healthful mental and moral development. I see no satisfactory solution to this problem, except in the suppression of all pride of position, the reduction of our material requirements to a modest level, and the absolute abandonment of the race with our neighbors for the extrinsic signs of prosperity.  
Charles Finney-Cox.

## The Saloon Business

It is a business which is hated by every true mother.

It is a business which is feared by every faithful father.

It is a business which is responsible for more than 75 per cent of all our criminals.

It is a business which causes more than 75 per cent of all the pauperism for which the taxpayer has to pay.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger and rags.

It is a business which causes more misery than words can tell. These are facts—indisputable—The Citizen.

## Some Rare Old Books

Of all the fads in the world, that of collecting and saving old and rare editions of printed books is perhaps the most costly. The prices of many of these books run up into the thousands. Of all the rare and costly books in the world, perhaps the most expensive are certain copies of religious books. A copy of the Koran, new in the possession of the Shah of Persia, is said to be worth one hundred and twenty-five thousand dollars. Its parchment sheets are bound in a solid gold cover an eighth of an inch in thickness, with a silver lining equally thick. The gold cover is decorated with precious stones

in the form of a crescent. One hundred and nine diamonds, one hundred and sixty-seven pearls, and one hundred and twenty-two rubies make up the brilliant decoration.

By the side of this book may be placed a copy of the Bible, as one of the costliest books in the world. At the present time it has no price, for money would not buy it. It is a Hebrew version now in the Vatican. As long ago as 1512 Pope Julius II. refused to part from it for its weight in gold.

There is in the library at Göttingen a novel Bible written on five thousand three hundred and seventy-three palm leaves.

Among uncommon religious books must be classed an edition of the Bible issued by the Oxford University Press. It is only one and three-quarters inches in length and one and seven-eighths in breadth. It has to be read by means of a magnifying glass—and one is given with this tiny Bible for fifty-five cents.

The Marquis of Dufferin possessed a volume half the size of a postage stamp. It is an edition of the sacred book of the Sikhs.

COAL STOVES ARE A CURIOSITY  
And Cooking by Gas Is Old-Fashioned. Too.

The life of today is so strenuous that we hardly realize that the things which seem commonplace to us would have been beyond belief to our grandfathers, says The Delineator for January.

Spanning the recollection of people still living, there have been four succeeding eras in which the forces utilized for light and heat have marked time for our progress in domestic economy. On a candle-light world, the kerosene lamp shed its beams in seeming beautiful brilliance. But the kerosene lamp went back to the kitchen shelf before the gas-jet, and now this, too, pales before the electric light. The coal-stove was hailed as the improvement of the age, when our forefathers bricked up their fire places. Today in the large cities it is a curious relic only occasionally to be found. Tomorrow the gas-stove that has superseded it will have gone to the dump-heap and the electric stove will have been installed instead.

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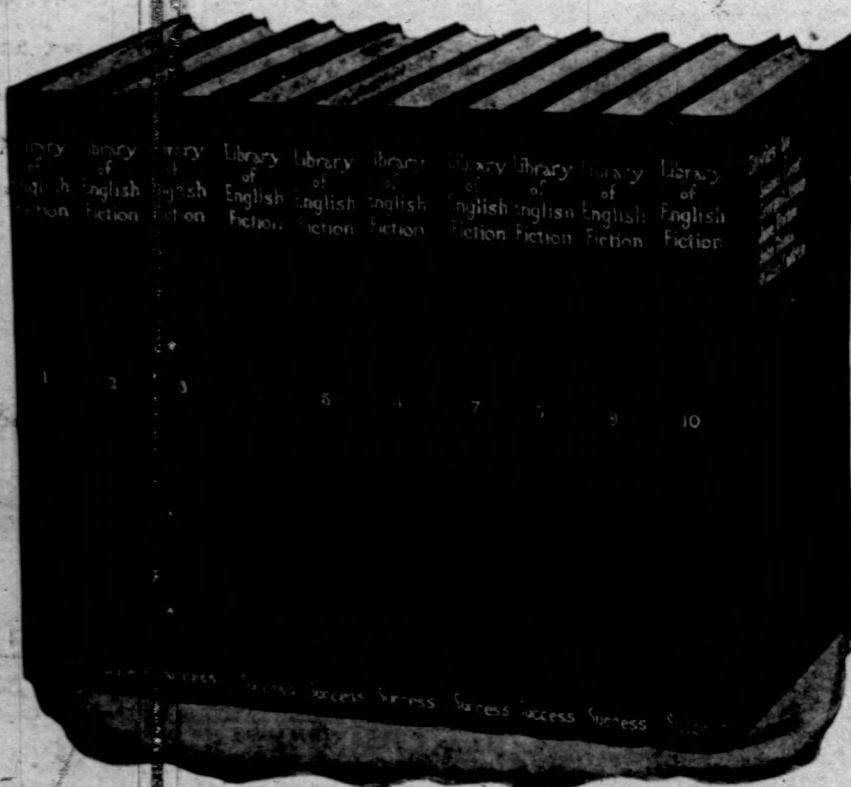


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